

# Guided to glory

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[ 0 : 00 ] As the Lord may be pleased to help us, we shall consider words which we read in the book of Psalms, Psalm 73. And we may read again verses 23 and 24.

Psalm 73, verses 23 and 24. Nevertheless, I am continually with thee.

Thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory.

And what we have in this passage is the confidence which may be entertained by all those who belong to the Israel of God and who are of a clean heart.

All those who are in Christ. All those who are within the covenant. All those who have experienced the grace of God in truth and have been brought into a living relationship with Christ.

[ 1 : 28 ] And dependence upon Christ. When the psalmist says here thou shalt guide me with thy counsel and afterward receive me to glory.

He is expressing a confidence which was well founded. And he was expressing a confidence which had been well tried.

And that is the kind of confidence which belongs to the people of God. Well founded and well tried. Before he was able to say with this assurance. Thou shalt guide me with thy counsel and afterward receive me to glory.

He had passed through certain experiences. Which had shown him what was in himself. And had humbled him under a sense of his sinful weakness and insufficiency.

[ 2 : 37 ] Experiences which had also made known to him how suitable and how sufficient is the grace of God. It's easy enough to say thou shalt guide me with thy counsel and afterward receive me to glory.

But this is something which had been burned into his soul. Which had been written on his heart through the experiences which he had passed through.

His problem had been with regard to the mystery of the providence of God. As he tells us here.

He had been unable to understand. How some of the most wicked people on the earth. Were so much enjoying the favor it seemed of God.

They were not in trouble like other people. They were not plagued like other men. They had an abundance of the good things of this life.

[ 3 : 52 ] And yet the saints of God were found in most desolating circumstances at times. How can it be that when God is the God of his people.

The God of grace. The God of all power and all wisdom. The God who is in control of everything. How can it be that he permits a situation.

In which his people are almost driven to distraction by the troubles through which they pass. And his enemies go through life without a care in the world.

Now of course these things are not true in every case. There are many of the wicked who have a most miserable existence. And there are some of the Lord's people who get through life much more easily than others.

But the fact of the matter was and is and always will be in this world. That wicked ones may prosper. And the saints of God may go from one trouble to another.

[ 5 : 06 ] Now Asaph was not the first to have been troubled by this mysterious providence of God. We know that that was the case with Job.

A man who had the testimony of God. That there was no one like him in the world. As regards righteousness.

And yet he was subjected to the most fearful trials. In his body. In his family. In his providence. And subjected to the most fearful temptations of Satan.

And it's this mystery in the providence of God. Which caused him. So much trouble and distress. How could he think of himself.

As an object of God's love. When everything in providence. And everything in his conscious spiritual experience. Seemed to be against him.

[ 6 : 09 ] And just as this man was not the first to be troubled. He was not the last. And it has often been a cause of concern to the Lord's people.

To understand the providences and the experiences through which they pass. Now what is most alarming to the Lord's people.

In the midst of that situation. Is the way in which their circumstances bring out. Just how strong unbelief and corruption are in their own hearts.

And how readily they yield to the temptation. To think ill of God. And to suspect his love and his goodness.

It's no wonder we don't understand the providence of God. But isn't it a great wonder. After all we have experienced of his grace. That we are so easily tempted to doubt.

[ 7 : 13 ] The reality of his love to us. And to question. The wisdom of what we're going through. And to ask how this can be related. To a covenant that's ordered in all things unsure.

It's not a wonder that we don't understand. But it is most humbling to us. That in the midst of these circumstances which perplex us.

We discover how weak we are in the face of temptation. How weak our faith is. How weak our devotion to God is. How weak is our readiness to give credit to his wisdom.

In all that we pass through. We fall into the way of interpreting God. Of understanding God in the light of his providence. Instead of interpreting his providence.

In the light of what we know of him. And that's the great problem. The great difficulty that this man had. And no doubt that many of us can trace in our own experience.

[ 8 : 27 ] When the Christian looks at the providence of God. At the experiences through which he passes. He should interpret them in the light of what he knows of God.

As God has revealed himself in Christ. In the pages of his word. In the Christian's own experience. But so often. Such as the power of sin within.

Such as our lack of capacity to look beyond the seen and temporal. That we are. Instead of interpreting the providences.

In the light of what we know of God. We are starting to let our experiences reflect. Upon God himself. Well that is what this person had discovered.

How sinfully weak. And ungodly. He was. In the face of the difficulties. Through which he passed. But he had also discovered.

[ 9 : 22 ] That even when. He had feared. That the Lord had cast him off. The Lord was still. With him. And was still.

Upholding him. Nevertheless. Even although I was so foolish. Even although I was like a beast. Even although I was so unbelieving. And although I raised so many questions.

About the reality of God's love. And God's providence. Nevertheless. I am continually with thee. Thou hast holden me. By my right hand.

He doesn't mean that he was continually conscious. Of the presence of God. God. He doesn't mean that nothing ever came. Between him and God. But what he does mean is.

That he was continually. In the heart of God. In the mind of God. In the thoughts of God. And in the care of God. God. Even when.

[ 10 : 20 ] He couldn't trace God. In his experiences. God had not cast him off. God. Continued to think of him. And. God was still directing.

All his ways. That was what. Comforted Job. Too. When he had nothing else. To comfort him. He couldn't see God. He looked on the one hand.

He looked on the other. He looked everywhere. In his experience. And in his providence. And he could not. Discover God. But where did he find rest?

He knoweth the way that I take. He knoweth the way that I take. He has. Ordered that way. He is watching over me. In that way.

And that was what Asaph found. Also. In spite of. The little hold. He had of the Lord. In spite of all his ignorance. And folly. The Lord.

[11:16] Had not for one moment. Forgotten him. The Lord. Had been holding him. By his right hand. Just like a little child. Who might be allowed.

To stumble. And to fall. And yet. The hand was holding him. Keeping him. From doing himself. Irreparable.

Damage. And that's the way it is. With God. In his dealings. With his people. There may be experiences. Through which they pass. Which make them. Fear.

That. There is no relationship. Between themselves. And God. But the Lord. Will not cast off. His people. The Lord. Does not forget. His people. The Lord.

Is holding them up. Even in their darkest days. And that is something. That this man. Had learned. In his experience. Too. He was weak.

[12:12] And helpless. So weak. And helpless. That if he was left to himself. He would utterly fall away. And that is something. We have to reckon with. If we were left to ourselves.

If. If. If. If we were. Set on the way to heaven. By the grace of God. And left to it. Then. We would. Utterly fall away. But the grace. Which has saved us.

Is grace. Which preserves us. And will continue to preserve us. Because the hand of God. Is continually. Upon. His people. Now.

It was what he had learned. Of his own. Sinful weakness. And the Lord's. Persevering. Grace with him. That made him. Say.

Thou shalt guide me. With thy counsel. And afterward. Receive me. To glory. Now. When he says. Thou shalt guide me.

[13:09] With thy counsel. I think these words. Are. Expressing. The. Way. In which he was. Prepared.

Now. To entrust himself. Completely. To the. To the guidance. To the keeping. To the. Upholding. Of God. The way he was ready. To leave himself. In the Lord's hands. To have his footsteps. Ordered. By the Lord. To be led.

In the way. That the Lord. Saw. To be good. For him. That's the first thing. That's in these words. Thou shalt guide me. With thy counsel. He is saying.

In effect. I am no longer. Going to be. Judging things. By my own. Reasoning. I am no longer. Going to be.

[14:07] Depending. Upon my own. Understanding. Upon my own. Strength. To persevere. I am going to leave. Myself. In the hands. Of the Lord.

Leave myself. To the wisdom. Of the Lord. Leave myself. To the conduct. Of the Lord. And the Lord. Will guide me. With his counsel.

With his own. Wise. Purpose. And will. Concerning. Me. And isn't that something. That is.

Most. Needful. For the people of God. As they look back. And discover. How foolish. They have been. When they have been. Going by their own.

Understanding. And when they seem. To have been left. To themselves. To some extent. How foolish. They have been. How inadequate. For living the life. To which the Lord.

[15:02] Has called them. And yet the Lord. Has not forsaken them. The Lord. Has kept them. Through all their changes. Isn't that. Intended. To teach them.

How necessary. It is. As they go on. In the way. To leave themselves. In the Lord's hands. To entrust themselves. To the Lord's care.

And to the Lord's wisdom. It is easier said. Than done. And it is something. That only grace. Enables. A Christian to do. To be content.

With the Lord's disposal. Of matters. To be content. With the way. That the Lord. Sets out for us. Whether it is the way. We had wanted. Or imagined. Or not.

A good man's footsteps. By the Lord. Are ordered aright. And yet. We so often. Complain. About the way. In which he is. Leading us.

[15:58] What we are needing is. To trust him. More. And to believe. What we say. When we say. That he is infinitely wise. And he is infinitely.

Powerful. And he is infinitely. Gracious. And good. Thou shalt guide me. With thy counsel. He is not just. Entrusting himself.

As it were. To some guidance. Which is given. He is entrusting himself. To God. To guide him. To actually. Be alongside him. To lead him.

Through life's way. But that trust. Involves. A readiness. To submit oneself. To the directions.

Of his word. And a readiness. To submit oneself. To his sovereignty. In one's providence.  
[16:54] There are these two aspects. Of entrusting oneself. To the guidance. Of the Lord. And his wise will. Concerning us. It involves.

On the one hand. A submission. To his word. To his will. Revealed. In his word. And that is something. That is of.

Great importance. When we are. Seeking. To entrust ourselves. To the keeping. And to the guidance. Of God. We must be prepared.

To submit our understanding. And our will. And our practice. To what he has revealed. Of himself. And his will. For us. In his word. Faith.

Faith. Leads to obedience. Faith. Finds expression. In obedience. To God's revealed will. In his word. You remember.

[17:52] When. On one occasion. Multitudes. Believed. On Christ. At least. That is what. What is said. Concerning them.

Many. Believed. On him. Although it becomes. Evident. That their faith. Was. By no means. Saving. In many cases.

But they. Believed. He was the Messiah. Messiah. They believed. In some sort of way. He had come from God. Although they were looking. For an earthly Messiah. Many believed.

On him. And you remember. What. Jesus said. To them. He said. If ye continue. In my word. Then. Are ye my disciples. Indeed.

And ye shall know. The truth. And the truth. Shall make you free. Believers. Are disciples. And disciples. Must continue.

[18:45] In the word. Of the Lord. They must believe it. They must love it. They must study it. They must submit. Their thinking. To it. And they must. Order their lives.

According to it. And a person. Has no. Right to call himself. A believer. Or a Christian. Who is not prepared. To have his footsteps. Ordered by the word.

Of God. By the word. Which reveals. His will. For us. In every department. Of our lives. Thou shalt guide me.

With thy counsel. If we are really. Entrusting ourselves. To the direction. Of God. Then. We will submit ourselves. To the direction. Of his word.

The other side. Of it is. That we shall also. Submit ourselves. To his will. As it is revealed. In his dealings.

[19:41] With us. We will recognize. That he is sovereign. And that he can do. What he likes with us. Again. That is easier said. Than done. But it is.

Part of this. Faith in God. As he has revealed himself. In Jesus. Which is spoken of here. A readiness. To submit.

To God's dealings. With us. In his providence. Because he is sovereign. And he is wise. And he is gracious. In all his dealings. And his love.

Is being manifested. In the greatest trials. Through which the Christian passes. Just as well. As in. The most pleasant experiences. He has ever had.

And that is something. We will only. Fully. Appreciate. When. We get. To glory. And no doubt. That is one of the reasons.

[20:37] For the Lord. Leaving his people. In the world. And giving them so many. Trials. Because they are going to discover. Through these trials. Aspects.

Of their own. Sinfulness. And weakness. And of the amazing. Grace. And power. And wisdom. Of Jehovah. Which will give them food. For praising God.

Throughout the endless. Ages of eternity. We have to learn. To submit. To submit. To. To. Whatever. God. Has willed for us.

And not to submit. To it grudgingly. But to submit. To it. Willingly. Believing. That. The chastenings. And the afflictions.

Come. From our father. Who is. In heaven. Whom the Lord. Loveth. He chasteneth. And scourgeth. Every son. Whom he receiveth.

[21:33] Thou shalt. Guide me. With thy counsel. A readiness. To trust the Lord. And his. Purpose. For us. In every situation.

A readiness. Which shows itself. In submission. To his will. Revealed in his word. And submission. To his will. As it comes to expression.

In his providence. And we know. The Lord's people know. How that willingness. In both respects. Can be greatly tried.

And tested. Now. Another thing. Which. The. Which became. Very precious. To the psalmist. Through his.

Troubles and trials. Was. The. Prospect. That lay. Beyond. Thou shalt. Guide me. With thy counsel. And afterward.

[ 22 : 29 ] Receive me. To glory. You see. He had been learning. To look. At his experiences. In the light. Of God's will. For him. God's covenant.

Love. Towards him. But he had been learning. Also. To look at his experiences. In the light. Of eternity. And.

To. Realize. More than he had done before. That the things. Which are seen. Are temporal. But the things. Which are unseen. Are eternal.

That is something. Which. Was made a great reality. To the apostle Paul. And was there ever anyone. Tried. And tempted.

As he was. We tend to think of these men. Who were inspired. Of God. To write. The epistles. For example. As if they.

[ 23 : 27 ] Were lifted above. The life. Of ordinary people. And above the trials. Of ordinary people. As if they lived. In some sort of seclusion.

And that their faith. Was such. That it. Preserved them. From experiencing trials. Trials. Are not trials. Unless we feel them. And did anyone ever have.

Trials like the apostle Paul. And did anyone ever feel. His trials like the apostle Paul. Whatever his thorn in the flesh was. It was so real to him.

And so burdensome to him. That he prayed. Earnestly. That the Lord would take it away. And when you turn to some of the. Epistles.

And read the account. Which he gives. Of all the things. Through which he had come. All sorts of. Difficulties and trials. That even one of them. Would be enough in a lifetime. For any one of us.

[ 24 : 24 ] He had all these trials. And all these. Troubles. But we are. Let into. Part of the. Secret of his perseverance. When he says.

Our light affliction. Which is. But for a moment. Worketh for us. A far more exceeding. An eternal. Weight of glory. While we look not at the things.

Which are seen. But at the things. Which are unseen. For the things. Which are seen. Are temporal. But the things. Which are unseen. Are eternal.

Light affliction. For a moment. When you look at it. In the light of eternity. And when you look at it. In the light. Of the glory.

That is yet to be revealed. In us. And this is not a form. Of escapism. Thoughts of heaven. And thoughts of glory. Are not a form.

[ 25 : 18 ] Of escapism. They are means. Whereby the Lord. Strengthens his people. For the life. Which they have to live. The duties. They have to perform.

The trials. They have to experience. In this present world. We have the greatest. Example. In the experience. Of our Lord.

Jesus Christ himself. You remember. How. The apostle. When he was writing. To the Hebrews. To exhort them. To persevere.

In the Christian way. He. Exhorted them. To follow. The example. Of Christ. In Hebrews chapter 12. Wherefore. Seeing. We also. Are compassed about. With so great. A cloud of witnesses. Let us lay aside. Every weight. And the sin.

[ 26 : 12 ] Which doth so easily. Beset us. And let us run. With patience. The race that is set. Before us. Looking unto Jesus. The author. And finisher.

Of our faith. Who for the joy. That was set. Before him. Endured the cross. Despising the shame. And is set down. At the right hand.

Of the throne of God. For the joy. That was set. Before him. The Lord Jesus Christ. Was encouraged. And strengthened. In his. Humanity.

As he was performing. The work. Of our salvation. By the prospect. Of what was set. Before him. And the apostle. Exhorts us. To follow him.

In that respect. And to keep our eyes. On Christ. And to keep our eyes. On the. Prospect. That is before the Christian.

[ 27 : 06 ] At the end of the way. And that is what was the case here. Afterward. Afterward. That's what we so often forget. That's what people without Christ are forgetting.

There's an afterword. And if you're here tonight. And you are a stranger to Christ. A stranger to grace. A stranger to God. And taken up with the things of time and sense. And so busy. That you have no thought for the eternity. To which you are hastening. May God bring home to you. That there's an afterword. You may be enjoying the pleasure of sin. For a season. But there's an afterword. And what a terrible afterword. Awaits the ungodly. To be cast forever into hell. Where there shall be weeping and wailing and gnashing of teeth. Where sinners will be left to sin and suffer to all eternity. As a consequence of their ungodliness. Under the wrath of God.

[ 28 : 05 ] Yes. What a bitterness. Yes. What a bitterness. There is in the pleasures of sin. When one realizes.

That they are only acting as a kind of sedative. To make people forget. That there's a future. That in the moment.

That the soul of the ungodliness. Is separated from the body. In that moment. The soul enters in. To an eternal state of misery.

And it's not easy to speak about hell. It's not easy to speak about. The torments of the damned. If we would only understand.

A little. Of the awful state. Of those who go out into the blackness. Of darkness. Of darkness. Forever. There is an afterword. You may be enjoying life without Christ now.

[ 29 : 05 ] But remember. There's an afterword. And there's an afterword. For the Christian too. Our heaven is not on earth.

Although we taste something. Of the blessings of heaven. Earth. Is the place. Of conflict. Of conflict. The place of trial.

The place of temptation. The place of preparation. For the world to come. But there is an afterword. There's a different day coming.

What a contrast. What a contrast. Between. The experience of the Christian now. And the experience of the Christian.

In the world to come. There's a continuity. There must be a continuity. Those who are righteous. Will be righteous still. Those who are holy.

[ 30 : 04 ] Will be holy still. The principles of heaven. Have to be created within us here. And the nature that is going to be at home in heaven. Is in the heart of the Christian.

Here and now. Although conflicting with sin. And with temptation. What death will do. Is deliver that soul from every contradiction.

And bring that soul. Into the full enjoyment of God. But yet there's a great contrast. We often think of how wonderful it must be.

For a child of God in the moment of death. When everyone around is weeping and mourning. Over their passing. And that soul is in glory.

And knows more than all the theologians. Of all the generations. In that moment of time. Concerning God. And concerning his glory. And concerning the enjoyment of him.

[ 31 : 09 ] What a contrast. Wrestling on towards heaven. Against storm and wind and tide. And then in a moment of time. Brought into where Christ is.

To enjoy his presence. Eternally. Afterward. Afterward he says. Thou shalt receive me. Receive me to glory.

Thou shalt receive me. And. Those who study these things. Suggest. That there is an allusion here. To what is said concerning.

Enoch. We read. In the book of Genesis. Chapter. Five. An account which is very sobering. This man.

We are told. Was born. And he lived so many years. And he had so many children. And then he died. And that's the way it goes on. All through that chapter.

[ 32 : 10 ] Born. And so many years. He lived. And then he died. But we are told of Enoch. That he was not. He lived.

Less. Years. Than any of the others. Mentioned there. But it says concerning him. He was not. For God. Took him. And it's the same word.

That's here. Receive me. Take me. To glory. That's the prospect. Before the Christian. God will receive him.

God will take him in. Death is so cold. It's so unknown. It's so mysterious. And many a one who had a good hope.

Through grace. And who was. Hoping to be in glory. Was yet troubled by the actual experience. Of death. The actual thought of the experience.

[ 33 : 04 ] Of death. We have known. Outstanding Christian people. Who have been sure. That we're going to be in heaven. But the thought of dying. The thought of that unknown experience. Troubled them. For many a day. But. Isn't this. One way of. Encouraging the Christian. In the prospect of death.

The soul is not going to be left. The soul is not going to be. Left on its own. God. In that very moment. Of separation. God will take him.

God will receive him. Home. To himself. That's what God has been doing. Ever since we began. In the Christian way. He received us. He took us in. And he has received us.

Again and again. When we have come. In our sin. And need to seek his mercy. And he will receive us. When our soul. Is separated from our body. And he will receive us.

[ 34 : 01 ] In the perfection of our humanity. In the great day of the resurrection. And he will receive us. To glory. Well when we think of glory.

We. Think. First. And foremost. Of God himself. And heaven. Is the place. Where the glory of God. Will be manifest. Without. Any. Imperfection. On the part of the inhabitants of heaven. Which would obscure.

That glory. In any way. The glory of God revealed. In a way that would enable. The inhabitants of heaven. To glorify him. And to enjoy him.

To find their heaven. In his presence. In his worship. In his service. That is glory. To the Christian. There's glory.

[ 35 : 01 ] In the most rudimentary. The most elementary experience. Of the Christian. Here on earth. There's a divine glory. In the most basic work of grace.

Grace and glory. Are not separate things. As the old writers used to say. Grace is young glory. And that is true. Grace is young glory.

Glory is grace. Brought to perfection. And grace is the first experiences. Of the glory of God. In our soul. You think even of that faith.

That the Christian has. And that the Christian is complaining about. Because it's so weak. Where did that faith come from? What do you see in that faith?

You don't see the wonderful powers of human nature. What you see in that feeble faith. About which the Christian is complaining.

[ 36 : 02 ] Is the glory of the triune God. Because it would not be there. Were it not for the electing love of God the Father. And the redeeming work of God the Son.

And the regenerating work of God the Holy Spirit. And what we are seeing in that feeble faith of the Christian. Is the glory of God.

And that Christian with that feeble faith. Has the beginnings of communion with God. That's the very essence of religious experience. Not doing this and doing that.

But living in a relationship of communion and fellowship with God. And that's the source of Christian living. That's the source of Christian doing.

And the living and the doing will be very shallow. And superficial. If they are not the product of a real living. Continuing union and fellowship with God.

[ 37 : 05 ] And that is the prospect of heaven. That that glory is going to be manifest beyond anything. Of which we are capable here.

And that fellowship is going to be enjoyed. In a way that's beyond our power. Our capacity to imagine in this world. There are precious times.

In the experience of God's people here. And sometimes they have that. In their fellowship with one another. In the public means.

Or in private. And what are the most pleasant. And most profitable. Experiences that Christians have. Are they not those experiences.

Which make God. In Christ. More real and precious to them. That's Christian fellowship. Not just getting together. But.

[ 38 : 03 ] When. In our getting together. We are made more acquainted. With God. And drawn more closely to him. And made more able.

To glorify him. And to enjoy him. Well then. The man. Who wrote this psalm. Under inspiration of God.

He had great trials. These trials. Showed him. His own sinful weakness. But they also showed him. How. God. Sustains his people.

In their darkest days. When they are passing through the waters. When they are walking through the fires. When they are surrounded by darkness.

Darkness. Darkness. The Lord is with them. The Lord's hand. Is holding them up. And. In the strength of that assurance.

[ 39 : 01 ] He entrusts himself. To the Lord's direction. He submits himself. To his word. He submits himself. To his dealings. In providence.

And. He learns. Not to look for his rest. Here. But to remember. That afterward. Afterward. Thou shalt receive me.

To glory. And there may be some of the Lord's people. Who. Are passing through. Experiences. Which make them wonder. How. They can. At all.

Persevere. And sometimes. After a communion. The devil comes. With all his. Strongest temptations. Once you come down. From the mount. It's like.

The Lord and his disciples. Coming down. From the mount of transfiguration. What was waiting them. Waiting for them. In the valley below. But. The one that was being tormented.

[ 39 : 58 ] By the devil. And. The devil will be after the Christian. And you may be tempted. And you may be tried. In such a way. That you wonder. How. You're ever going to.

Persevere. But here is how it was with him. And here is how it would be with. All. God's people. Kept. By the power of God.

Through faith. Unto salvation. Ready to be revealed. In the last day. Let us pray. ■■■'s speech. Only a day. Amen. Amen. For me. Let us pray. O'er the ■■■■■?cat huzguring. But if thou art thinking of us, then all shall be well.

Remember us, Lord, with that love which thou to thine dost bear, with thy salvation, O our God, to visit us, draw near.

[ 41 : 01 ] And whatever the way may be along which thou art to lead us, we pray that we may have the confidence which inspired and kept the psalmist when he said, the Lord is my shepherd.

And then he could say, I will fear no evil. Goodness and mercy shall follow me all the days of my life, even when I pass through death's dark veil.

Goodness and mercy shall follow me all the days of my life. And I will dwell in the house of the Lord forever. O that by thy grace thou would receive us now and receive us afterward.

We ask it with the pardon of all our sins. In Jesus' name. Amen.